THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against" (ACTS 28: 22).

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THE NINETY-FOURTH SEMI-ANNUAL GENERAL CONFERENCE.

(Continued from page 727.)

THE Tabernacle was filled beyond seating capacity for the fourth session of conference Saturday afternoon, October 6th. President Heber J. Grant announced the opening song, "Come, Come, Ye Saints." The opening prayer was by President Joseph R. Murdock of Wasatch stake. Elihu Call sang a sacred solo, "Be Thou Faithful Unto Death."

Elder George F. Richards was the first speaker. He referred to that phase of the Angel Moroni's message having to do with salvation for the dead, which comprehends genealogy, for, said he, work in the temples for the salvation of the dead would be impossible without genealogy, which is a knowledge of ancestry.

Elder Richards said there probably was not a man on earth at the time of the visitation of the Angel Moroni to Joseph Smith who could properly interpret that passage of Scripture which refers to the turning of the hearts of the fathers to the children and the hearts of the children to their fathers.

The speaker read further from Malachi pertaining to the day when the principle of salvation for the dead should be made known.

It would seem, he said, that the whole purpose of creation would come to naught if this important work were not done—if the hearts of the children should not turn to the fathers.

Some may say they do not believe in baptism for the dead, baptism by proxy. One may as well say, said Elder Richards, that he does not believe in the atonement of Jesus Christ, which in itself was by proxy—vicarious, for mankind.

Elijah came in fulfillment of the prophesy that he would come before the coming of the great and dreadful day of the Lord. He

appeared in the Kirtland temple to Joseph Smith and Oliver Cowdery and delivered the keys of salvation for the dead. When Elijah delivered his message there went forth unto the world a spirit—even the spirit of Elijah; in Great Britain laws were enacted making it compulsory to keep vital statistics, making it possible for genealogy to be gathered. And so it was in other lands. People began to study genealogy, to gather up family histories—all because the spirit of Elijah is abroad in the earth.

The world is doing its duty along this line, even though perhaps it knows it not, as well as are the Latter-day Saints. The Church is building temples wherein the work can be done, but it could not be done without a knowledge of genealogy.

Elder Richards exhorted the Saints to give heed to this principle and called upon those who are able, who have means, to support the great work. "Do not get so wrapped up in business and worldly affairs that no attention can be given to this great work," he urged. He expressed the prayer that the Saints will heed to apply themselves to this great principle.

Elder George Albert Smith, the second speaker, said his heart is filled with gratitude that he is a member of the Church of Jesus Christ of Latter-day Saints; and these are not idle words, he said. No other people is so blessed; and yet he sometimes fears the Saints do not realize how blessed they are, chosen, as it were, from among the multitude of God's people to understand Him and His purpose. Do Latter-day Saints appreciate what they have, the very word of God given unto them in "personal letters," as has been said, he asked.

Some there are who grasp at mere bubbles and lose the real purpose of life, he declared. This life is but the stepping stone to a greater sphere. If it were not realized that there is a future life, if there were nothing but the vanities and vexations of this life, many would weary, the speaker said.

All the ideals and virtues that mankind has known or will know have been bestowed upon this people, the speaker said. Certain requirements are necessary if man would inherit the celestial kingdom; it is not enough to repent on one's death bed; blessings must be lived for, he pointed out.

This people are not deceived by the teaching that it is sufficient to cry "Lord, Lord."

The Gospel of Jesus Christ is not a difficult path; it does not require that man flagellate himself, it requires only that he live a righteous life, that he abstain from wickedness, that he obey the word of the Lord. Here Elder Smith referred to the Word of Wisdom and pointed out blessings that are promised those who observe to keep it.

Latter-day Saints, he said, have had the greatest Teacher mankind has ever known, the Savior Himself.

It is because of the faithfulness of Latter-day Saints that they

are honored in the land, said Elder Smith. He thought when a United States Congressman stood before the congregation in the morning session how grateful he was that that Congressman is a humble Elder in the Church, a man who radiates an influence for righteousness in the councils of the nation and who is not contaminated by the sins of the world.

He concluded with the prayer expressed that Latter-day Saints will live for the blessings that are in store for them.

Elder Reed Smoot, United States senator, the next speaker, told of his gratitude at being able to attend this general conference, for, said he, whenever, it is impossible for him to attend a conference he misses its influence in his life, and at such times, he said, he always awaits the conference reports, so that he can read them and get what he can in that way.

Elder Smoot said he has heard President Grant bear his testimony many times but never with more force than upon the occasion of the opening session of this conference; and he spoke, too, of the wonderful force and power of the testimony born by President Charles W. Penrose and said he thanked God for such men.

Elder Smoot referred to his recent visit to Europe in company with Elder John A. Widstoe. They were in Stockholm, Sweden, while a great Baptist conference was in session. He read a report of what one of the speakers at that conference had said: "The present generation shall perish for want of vision."

There is a message in the world to-day for all the people of the world, said Elder Smoot. God has revealed His Gospel anew; that is what the world needs, said Elder Smoot, and if it were heeded the world would not be in the condition it is in to-day.

There are suffering, misery, calamity, misunderstanding in the world, and there will be until the world accepts the teachings of the Gospel of Jesus Christ.

Ridiculing the statement that an angel revealed the existence of the Book of Mormon to Joseph Smith does not make it untrue. Is it any more mysterious for God to reveal Himself in one dispensation than in another, he asked. The Bible is full of accounts of divine manifestations and why should the world accept the one and reject the other, he asked.

Again Elder Smoot referred to his visit to Europe. He said that while he had a special errand, personally, he went primarily to visit the old home of his mother, in Scandinavia. He had often told his mother, he said, that some day, they would go back to her old home; but he left it too late—she had died, and so he went alone.

Elder Smoot here portrayed his feelings as he visited that old home, as he stood under the old tree she had told him of; as he stood by the old spring. It was a tribute of a reverent son to the memory of a sainted mother.

Elder Smoot found in the old family Bible a message left by his mother to her parents, and he read to the conference congregation Elder Widtsoe's translation of that message of farewell from a daughter who prayed that her own parents might, too, see the truth.

He is not ashamed of the Gospel of Jesus Christ, said Elder Smoot. Wherever he goes among kings or potentates he wants them all to know that he is an Elder in the Church of Jesus Christ of Latter-day Saints.

Elder Smoot here referred to great debts and burdens laid upon the world by reason of the great war and he regrets, he said, that the world had brought this upon itself—this great burden and affliction. As he views the condition in the world to-day, he said, he prays that the English speaking people may never fall out. He declared he never wants to see a conflict between England and America, for just so sure as it does come, the English speaking people of the world will no longer direct the destiny of the world.

The next speaker was Elder Samuel O. Bennion, President of the Central States mission. He said the power of the Church of Jesus Christ of Latter-day Saints does not lie in numbers, but in the potency of the spirit that actuates it. He said God will not condemn the world until He gives it a chance. That is why the missionaries are warning the world to-day—to give the world an opportunity to be redeemed and he expressed the prayer that the warning will be heeded.

Elder Charles A. Callis, President of the Southern States mission, the next speaker, said the Church of Jesus Christ of Latter-day Saints has blessed the Government of the United States—it has given to that country a great treasure house of knowledge. Elder Callis said he referred to the Nephite record, the Book of Mormon. He then proceeded to cite precious truths contained in the book, the application of which would benefit any people or nation. He bore a fervent testimony of the truthfulness of the Gospel.

President Grant read the names of the general authorities and general officers of the Church, who, by the unanimous vote of the conference, were sustained as follows:

Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, first counselor in the First Presidency.

Anthony W. Ivins, second counselor in the First Presidency.

Members of the Council of Twelve Apostles: Rudger Clawson, president; Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

The members of the First Presidency, the Twelve Apostles and the Presiding Patriarch as prophets, seers and revelators.

First Council of Seventy: Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, presiding bishop; David A. Smith, first counselor; John Wells, second counselor.

Heber J. Grant, as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints.

Church historian and general Church recorder: Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church board of education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, John A. Widtsoe, Stephen L. Richards, Richard R. Lyman; Arthur Winter, secretary and treasurer.

Commissioners of education: John A. Widtsoe, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church schools: Adam S. Bennion.

Auditing committee: Henry H. Rolapp, John C. Cutler, Peter G. Johnston.

A. C. Lund, director of the tabernacle choir; B. Cecil Gates, assistant director; J. J. McClellan, tabernacle organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; the tabernacle choir and all the members. Edward H. Anderson, clerk of the general conference.

President Grant expressed his gratitude for the excellent spirit that had been manifested during the conference sessions and for the edifying and instructive discourses that had been delivered.

The closing song was "High on the Mountain Top." The closing prayer was by President Wallace Calder of Uinta stake.

IS IT "NARROW" PROSELYTISM.

G. Martin Hopfenbeck.

Among the objectors to "Mormonism" who are not blinded by the darkness of bitter prejudice, are those who claim that the "Mormon" Church in its missionary work is nothing more than a system of "narrow" proselytism among the Christians of Europe, America and other lands—lands where the name of Christ is already accepted. It is claimed that the "Mormons" are not interested in advancing the name of Christ to the heathen, nor are they concerned with the efforts of the Christian world generally to proclaim the principles of Christianity by the founding of hospitals, missions and Bible institutes; that they restrict their efforts to the converting of those who are already Christian

in belief. The Latter-day Saints are charged with being narrow in their interpretation of the Scriptures, and interested only in securing others to agree with their own "narrow" interpretations.

Such a criticism of the missionary endeavors of the Church of Jesus Christ of Latter-day Saints is wholly unfounded and unwarranted. True, the Church is concerned with the spreading of the principles of the Gospel as embodied in its own interpretation of the Scriptures, and true, also, that to date, that work has been done primarily in Europe, America and other Christian lands. But has the critic gone deep enough into the activities of the Church? Has he discovered the reason why the Church believes it necessary that even Christians be taught the Gospel?

The Latter-day Saints believe that they have the true Gospel as established by the Savior when He was upon the earth, and they believe further, that they are charged with the specific duty of carrying that message to the nations of the earth. To them is entrusted the Holy Priesthood of God, which gives them the authority to act in His name and perform the ordinances of the Gospel. They deny the claim that there is another church upon the earth which is qualified and divinely authorized to administer in the ordinances of the Gospel. To no other church has the Lord delivered the keys of authority to act in His name.

If the claim of the Latter-day Saints be established, then other churches, though they may believe in Christ and submit to His laws, will not be recognized before Him. "There is one body, and one Spirit, . . . one Lord, one faith, one baptism." Further, though the Churches act in sincerity and faith, yet the ministrations are of no avail unless performed by an authorized servant of God. Unauthorized ministrations are not accepted of Him. Saul was condemned by Samuel for offering up a burnt offering without authority to do so; the Lord struck Uzziah for handling the ark of the Lord without authority; to the seven sons of Sceva, a Jew, the evil spirit answered, "Jesus I know and Paul I know but who are ye?" So too, in this age, God will not recognize any man whom He has not duly appointed to represent Him. "No man taketh this honor unto himself but he that is called of God as was Aaron."

Without divine authority, the Christian churches of the world are in no better position to preach the Gospel than are the heathen. Neither have been duly commissioned to act in the name of Christ. In fact, the Christian, himself, is in need of the true Gospel as much as is the heathen.

The missionary work of the Latter-day Saints assumes a different aspect when taken in this light. They base their claim for authority upon direct revelation and transmission from those who held the keys in former dispensations. May 15, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic Priesthood. One month later,

Peter, James and John, the holders of the keys in the Apostolic age, conferred the Melchizedek Priesthood.

To preach the Gospel among professed Christians is to the Latter-day Saints, therefore, as necessary as to preach to the heathen. There is a difference in the degree of knowledge of the Gospel possessed by the one, but it is just as necessary that the Christian conform to the laws of the Church of Christ as it is that the heathen do so. The Latter-day Saints accept, literally, the words of the Savior, "Go ye into all the world, and preach the Gospel to every creature." They teach the Gospel of faith in the Lord, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. In the matter of the degree of knowledge, the Christians of the world have, perhaps, secured a glimpse of the first two principles, and in this regard they are nearer to the truth than the heathen who has not yet heard of the Redeemer and His saving grace. But the Christians of Europe, America or any other land can not secure the benefits of the last two ordinances without joining the Church of Christ. The authority to perform these rites is vested only in the Priesthood, and no one outside the Church of Christ holds that Priesthood.

Is it then a form of "narrow" proselytism to properly baptize a person in the Church of Christ, even though he already be a Christian? The Latter-day Saints answer emphatically, "No." That man has a right to hear and accept the Gospel, and no one outside the Church has the right to preach it to him and officiate in its ordinances. It is just as necessary that a Christian in Europe have the true Gospel as it is that the Buddhist in Japan have it. Since they are the only authorized servants of Christ upon the earth at this time, the Latter-day Saints are sending forth their missionaries into all the world—both to the Christian nations and to the heathens.

To the charge that the Latter-day Saints are not interested in the missionary work of Christian creeds among the heathen, they answer, they *are* interested. The name of Christ can not be heralded too far nor too wide for them. They are interested in missionary work, in the establishing of hospitals and Bible institutes. In fact, the Church itself is expending a great effort along those lines. All such things tend to bring people to a greater knowledge of Christ and His laws. Such work brings the person's degree of knowledge of the Gospel closer to the truth. When the time then comes, those people are more easily converted to the true plan of salvation as taught by Christ's servants. The Latter-day Saints recognize and appreciate the work of the Christian churches, but magnanimous though it is, yet such work is without authority from God. The Church of Jesus Christ of Latter-day Saints has that authority and it is not "narrow" proselytism that leads it to preach the Gospel among Christians or heathens.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, NOVEMBER 22, 1923.

EDITORIAL:

AN INSINUATION RESENTED.

IN ITS issue, November 9th, 1923, *The Bulletin*, Glasgow, Scotland, prints the following paragraphs:

"F. E.'s" MORMON STORY.

In the after-dinner speech delivered by Earl Birkenhead as Lord Rector of Glasgow University, at the union dinner the other night, he was led by an observation of the preceding speaker to tell the story of an interview he had had with a deputation of Mormons. The story, which was particularly well told, was evidently not intended for publication, though "F. E." did not himself attach any specific restriction upon its retail.

MORMON MISSIONARIES IN ENGLAND.

But the story had a point of great public interest. It revealed that some two years ago the activities of Mormon missionaries in this country led to the intervention of the Government. The Lord Chancellor, as he then was, was commissioned by the Home Secretary to receive a deputation of the Mormons, upon whom he impressed the view of the Government that emigration from this country to America was properly the concern of the national authorities, and not a matter for an individual State.

THE PASSER-BY.

What the purport of the story was, we are not informed. The readers are supposed to be satisfied with the statement that "it was particularly well told." However, we are given the assurance that it contained "a point of great public interest," and it is to that we wish to call particular attention. An Ex-Lord Chancellor made the *point*, and a prominent paper emphasizes it by giving it special mention, so surely it must have *great* significance. Here it is:

The Lord Chancellor impressed upon "a deputation of the 'Mormons' the view of the government that emigration from this country to America was properly the concern of the national authorities and not a matter for an individual State."

In view of the well-known fact that the State of Utah (evidently the state in mind) has never had anything to do with emigration from Great Britain, or, for that matter, from any other country, the point of "great public interest" is difficult to see. Of course,

the plain implication is that the Lord Chancellor *thought* that the state arrogantly assumed this interest; but those to whom his remark was directed knew that the only interest of the state is to receive immigrants just as every other state in the Union receives them. The "point," then, is somewhat of a reflection upon the official presuming to instruct the "deputation." What a reflection, also, upon the information of the British public if such a self-evident fact is of great public interest!

It is difficult to suppress a smile as we picture in mind the august dignity and superior intelligence with which this profound declaration was given "to the deputation of 'Mormons.'" To them, who knew how entirely inapplicable the remark was to their state, the official's display of wisdom must have been overwhelming! It was as weighty as if he had said, "If you want to go to New Zealand you must go by boat!"

However, no matter how insignificant this supposedly important point may seem to those who know, there is another in the article to which the attention of the public will be drawn and which should not be permitted to pass unnoticed. It is the base insinuation that an "individual state," and especially the "Mormons," are interested in the emigration to Utah of a particular class of British subjects. Such a charge, when made direct, we deny, and, when made by insinuation or innuendo, we resent.

It is indeed surprising that reporters of reputable newspapers still persist in repeating this often-refuted slander against an upright, God-fearing people, and in giving it out as a sweet and wholesome morsel to a gullible public.

The important point, and one of greatest public interest, "Passer-by" entirely overlooked; and that is the fact that fair-minded and just officials of this great government have made careful inquiry into the allegations that "Mormon" missionaries are inducing girls to go to Utah, and they have discovered that such charges are libelous and false and without foundation in fact.

Well-informed editors know this, and are beginning to recognize the "Mormons," so-called, for what they really are, and not as misinformed or calumnious revilers picture them to be.

DAVID O. MCKAY.

ELDER WHITNEY'S VIGOR RETURNING.

ALL members of the Church, as well as his many other friends throughout the European mission will be glad to read the following personal message from Elder Orson F. Whitney, of the Council of the Twelve:

"I am just out of the regular Thursday Council meeting, and am here in the Church building inditing this note to you. . . .

I am happy to inform you that my health is much improved, and though I am not entirely well, yet, I am gradually gaining ground, and hope to eventually convalesce into something resembling my former self."

The *Star* but speaks for all in the European mission when we express the sincere hope and heartfelt prayer that our beloved brother will speedily convalesce fully into his former able self, that the Church and many others in the world may be blessed by his gifts and wisdom.

FROM OTHER MISSIONS.

IN SYRIA.

THE Armenian mission is enjoying the same measure of the Spirit of the Lord as is reported from practically all missions throughout the world. Recently, a new home has been secured for the meetings. President J. W. Booth describes the work in Syria: "We have a very delightful place now, open to the sun and sky and air, and our visitors are glad to come out of the city to see our new home.

"We are not through with all the work yet, but we paused for a little rest and recreation while we celebrated the centennial of Moroni's visit to the boy Prophet in 1823.

"On Friday, September 21st, we had a picnic with the Saints, and then followed a presentation which two of our local boys have prepared from the history of that great event. It lasted nearly two hours and made a marked impression on the audience. The three visits during the night, the scene in the field where Joseph was sent home by his father, the fourth visit of Moroni at the edge of the field, the relating of the whole story by the prophet to his father, the visits to the Hill Cumorah, and the final receiving of the plates in 1827, were enacted in a realistic manner.

"The same thing was repeated Saturday night to an invited audience of about one hundred and forty people. On Sunday the Saints asked for it again, and promised a good attendance of their relatives and friends. The usher reported two hundred two present. I was surely delighted with the efforts of the young men.

"Besides these three evenings of entertainment, we held meetings Saturday afternoon and Sunday. We hope it will do good.

"We are much better prepared to entertain visitors in larger groups than in the old place."

A Mutual Improvement Association for young men and young ladies has been organized and is meeting with marked success.

Elder Earl B. Snell, who has been laboring with President Booth since last March, has been honorably released to return home. Elder Snell was formerly secretary of the Swiss and German mission.

IN SWEDEN.

President Hugo D. E. Peterson of the Swedish mission returned

the 1st inst. to Stockholm, from a six weeks' visit to the conferences and branches in the Swedish mission. He reports having enjoyed a good time with the Saints and Elders. Persecution is present in Sweden although not of the slanderous nature, nor is it widespread. The newspapers of Stockholm are fair and have printed replies which President Peterson has written in reply to attacks made upon the Church.

MINUTES OF THE SHEFFIELD CONFERENCE.

SUNDAY, the 11th inst., the semi-annual Sheffield conference convened in the Latter-day Saints' chapel at Pitsmoor, Sheffield. There were in attendance: President David O. McKay, Sister Emma Ray McKay, and Elders G. Martin Hopfenbeck and William E. Allen, from Liverpool; Presidents Marion Rogers, Ezra T. Benson, and Merrill D. Clayson, formerly of the Hull, Newcastle and Manchester conferences respectively; President Fielding K. Smith and Elders G. Kimball Mellor, Ernest K. Freckleton, Vernon P. Cole, George C. Midgley, Milford M. Mills, Willard Boden, O. David Merrill, Scott S. McCune, F. Peter Jones and Sterling C. Rigby, of the Sheffield conference.

The morning session commenced at 10:30 a.m. by singing, "Now Let Us Rejoice in the Day of Salvation." Invocation was offered by Elder Willard Boden. After the sacramental hymn, "Reverently and Meekly Now," the sacrament was administered by Elders Harry Smith and Abraham Harrison, assisted by Deacons Harry Harrison, George Hamstead, Harold Hartley, and Lorenzo Harrison.

At eleven o'clock, the congregation stood with heads bowed, in observance of the two minutes' silence commemorating the Armistice which brought the World War to a close.

The Sunday-school children rendered a beautiful program, consisting of a welcome to President and Sister McKay, an explication of the parables of Jesus, showing the universality and value of the Gospel, and man's duty it, and a declaration of the Gospel's restoration in these the last days. The children taking part were Dora Bargh, Franklin Thompson, Nancy Asquith, Gladys Maybury, Jennie Briggs, Lillian Chapman, Alvin Holton, Willard Smith, and Irene Bargh.

Sister Hilda Shaw sang the hymn, "An Angel From On High." The congregation joined in the chorus.

Sister Emma Ray McKay expressed her kindest appreciation to the children for the beautiful welcome and the interesting exercises they had given, and said that she loved the children, loved to be with them and teach them. Sister McKay related a story showing that all are children of the Father in Heaven, and emphasized the value and necessity of faithful obedience.

President McKay said he was pleased to join with Sister McKay in expressing appreciation for the lessons given by the children. He told them of the journey from Liverpool to Sheffield, and compared the darkness of the early morning, beclouded by thick fog, with the conditions of the world to-day. The occasional red lights along the road marked the points of danger. And so, in the black, despairing darkness of ignorance and in the mists of superstition, scientific knowledge and discoveries have placed a few red lights of danger along the roadway of life. He told of the countless thousands who are groping their way in the benighted world because they cannot see the bright sunshine, the light of truth, and how the humble boy, Joseph Smith, just fifteen years old, first saw that glorious light from heaven. President McKay read the account of the first vision from the Pearl of Great Price. How exceedingly bright is the light of truth as compared with the darkness of sin and doubt! He stated that young men and women wandering in the darkness of doubt and sin are in greater danger than those who are in physical darkness and fog. The light of truth is shining forth, the glorious sunshine from heaven, but even in the sunshine people must beware of such dangers as disobedience and enmity.

The morning session concluded by the singing of the song, "Oh Say, What is Truth?" and the benediction by Brother Robert H. Briggs.

The organizations' session commenced at 2 o'clock with the song, "Come, O Thou King of Kings," by the congregation. Invocation was offered by Brother Oliver Shaw. The meeting continued by singing, "How Firm a Foundation."

President Fielding K. Smith gave a report of the branch and general conference conditions. The report showed that a remarkable improvement had taken place as a result of the Saints' earnest response to the aim for 1923. The splendid work of President Clarence L. Giles was highly commended by President Smith.

Elder William E. Allen gave many helpful suggestions concerning the keeping of records and books, as this feature is a part of the Church's great organization. He urged the clerks and secretaries to be prompt with all accounts, entries and reports.

Brother and Sister George W. Thompson and daughter, Rachel, rendered a vocal selection.

Elder G. Martin Hopfenbeck spoke on the proposed changes to be made in the *Millennial Star*, which would add more interest to the publication. He gave instructions in the writing of articles and notices for the *Star*, and urged that a campaign be inaugurated to increase the subscription list.

Elder Sterling C. Rigby sang, "Put Your Shoulder to the Wheel," with the congregation's joining in the chorus.

Sister Emma Ray McKay, President of the Relief Societies,

gave many helpful suggestions and instructions to the Sisters concerning the relief work that was started eighty-one years ago by the Prophet. She explained the purpose of the organization, and showed that every thought should be beautiful and charitable, as love is the foundation of the Society. Idle gossip has no place in such an organization.

President McKay gave commendation on the manner in which the meetings of the day had been conducted. He urged the branch presidents to follow the example of the general conference. He appreciated the efforts of the Saints to comply with the aim for 1923 and gave the one for 1924, with helpful instructions for achieving the same. Every one was encouraged to be an active member, worthy of entering into the joy of the Lord.

In conclusion, the congregation sang, "Guide Us, O Thou Great Jehovah." Benediction was by Brother Samuel Gratton.

The evening session commenced by the congregation's singing, "The Spirit of God Like a Fire is Burning. Invocation was offered by Brother James R. Bargh. The second song was, "We Thank Thee, O God, for a Prophet." The general, mission and conference authorities were then unanimously sustained.

President Marion Rogers gave an interesting discourse, in which he showed the meaning of the Church's earnest search for the honest, righteous souls, and what it means to be lost spiritually.

The Beehive Girls rendered a selection, "I Waited for the Lord."

President Merrill D. Clayson related the conversion of Saul, and emphasized the value of humility and sincerity over the possession of worldly knowledge.

President Ezra T. Benson said he felt thankful for the privilege of making sacrifices for the Gospel, as sacrifice brings forth blessings, and in the end is really an investment.

Mrs. Ellis rendered a vocal selection.

President McKay read from the 26th chapter of Acts, Paul's defence before Agrippa, showing how the Lord had come to Saul. If people believe the incident to be true, they cannot help believing that Jesus came forth from the tomb with a perfect physical body. Are they not entitled to the same resurrection? In the two minutes of silence, millions of people stood with heads bowed in mourning for the fallen. President McKay stated that death in the Lord is just a change. They who die pass on to houses and rooms infinitely more entertaining than this. If people only knew their bodies were just mortal houses, and that in the Lord, death is a transition! The dead are as much alive as the living, and more so, because they are free from physical encumberances. President McKay told of the witnesses for the Book of Mormon. Even though some were excommunicated, they could not deny their testimonies. The witnesses heard the Lord, they saw and handled the plates. In conclusion, President McKay said if the conversion of Saul is true, if the witnesses saw the vision, death so-called

is not the end of man. The Gospel teaches that those who accept and obey the principles shall gain eternal life.

The evening session concluded by the congregation's singing, "God Be With You." Benediction was pronounced by Brother George H. Bailey.

G. KIMBALL MELLOR, Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, the 16th, inst., per s.s. *Montlaurier*:

Glen A. Finlayson, Manchester conference and President Scottish conference.

G. Rex Sutton, Welsh and Nottingham conferences.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 16th inst., per s.s. *Montclare*: For the British mission: John C. Hooper, Hooper, Utah, assigned to the Hull conference; William G. Jackson, Manassa, Colorado, assigned to the Hull conference, Clyde Service, Salt Lake City, Utah, assigned to the Scottish conference; and Roland V. Walker, Salt Lake City, Utah, assigned to the Sheffield conference. For the Swiss and German mission: Glen R. Dorius, Ephraim, Utah, and Horace P. Beesley and Le Roy Winter of Salt Lake City, Utah. For the Netherlands mission: David Lennox Murdock, Salt Lake City, Utah.

Meetings of Traveling Elders.—The monthly Priesthood meeting of the Birmingham conference was held in Birmingham the 28th ult., with President Francis R. Kirkham presiding. There were in attendance all the traveling Elders of the conference together with representatives from the various branches. Reports of branch activities were given and addresses were heard from Elders Lester D. Hovey and William C. Thornley and President Kirkham.

Sunday, the 4th inst., President David O. McKay met with the traveling Elders of the Manchester conference. Important phases of missionary work were discussed and excellent advice was given the Elders present.

Branch Conferences.—President John E. Wahlquist of the Bristol conference reports the holding of a most successful district conference of the Cheltenham and the Stroud branches, the 11th ult.

Sunday, the 4th ult., a conference was held in the Northampton branch (Birmingham conference). President Francis R. Kirkham presided. In the morning session, members of the Sunday-school,

under the direction of Elder Kenneth Curtis, rendered a pleasing program. Short talks were given by Elders Curtis and Marcellus R. Clark, Brother W. H. Tysoe and President Kirkham. The evening session was conducted by Elder Marcellus R. Clark. The speakers were Elder Joseph E. Tillotson, Brother E. Hunter of Coventry and President Kirkham. Both sessions of the conference were well attended.

The Mutual Improvement Association of the Varteg branch (Welsh conference) entertained for the entire branch the 30th ult. Elders A. Lewis Elggren, Joseph M. Skeen and Ralph C. Jones were present. Games were played and refreshments were served.

Socials.—The Saints, Elders and friends of the Belfast branch held a delightful social, Wednesday, the 17th ult., in honor of Elder Edwin O. Stenquist, who has been transferred to the London conference, and Sister Alice Fryers, who is leaving for America. A set of cutlery ware was presented to Elder Stenquist, and a beautiful manicure set was given Sister Fryers.

On the 20th inst., the Handsworth branch (Birmingham conference) held a farewell social for Elder James Brindley, who has been honorably released. A large number of friends and Saints enjoyed an interesting program. As a token of appreciation and remembrance, the traveling Elders of the conference presented Elder Brindley with a set of cutlery.

Saturday, the 20th ult., a very successful potato-pie supper and social was held by the Rochdale branch (Manchester conference) for the purpose of collecting funds for the maintenance of the branch hall. After a very delicious supper, a program was rendered by members of the branch. A considerable sum was realized.

The Leeds branch (Leeds conference) held its annual harvest festival Sunday, the 21st ult. Special numbers on harvest were given. The speakers were Elders Wallace P. Galbraith and Rudger C. Atkin. The following evening, a sale of the fruit and vegetables was held. A program was rendered which was followed by games.

Saturday, the 20th ult., a successful concert was given in Blackburn (Liverpool conference) by the Burnley branch for the benefit of the Blackburn branch and the Accrington division of the Blackburn branch. An excellent program was presented. During the intermission, Sister Hannah R. Taylor, on behalf of the Accrington Mutual Improvement Association, presented Brother and Sister John Grimshaw, who are leaving for Canada, with a token of remembrance. There were present President John Walsh and Elders Edward L. Burton, Jr., and Lyle A. Riggs and eighty-two Saints and friends.

Monday, the 22nd ult., the Grimsby branch Sunday-school (Hull conference) gave an enjoyable social for the purpose of raising

funds for the annual Christmas entertainment. An excellent program was rendered, followed by games and dancing. The branch Relief Society sold refreshments.

An enjoyable farewell social was held Monday, the 22nd ult., in Lowestoft (Norwich conference) in honor of Elder Francis L. Dent, who has been honorably released. A good musical program was arranged, and a short sketch was given by Brother Albert Worbey and Sister Madeline Walker. The remainder of the evening was spent in playing games. Elder Dent was presented with a rose bowl. President Peter Tolboe and Elders A. H. Aamodt, Clarcu Schofield, Floyd A. Bailey, James D. Moyle, Orlando J. Condie and Kenneth J. Myers, and many Saints and friends were present.

Thursday, the 1st inst., the Relief Society of the South London branch (London conference) held a successful social for the purpose of raising funds to be distributed at Christmas to the sick, poor and aged. Sister Katherine G. Wright, President of the London conference Relief Society, presided and conducted. Saints and friends furnished the program.

A social was held by the Northampton branch (Birmingham conference) Monday, the 5th inst. In attendance were President Francis R. Kirkham, Elders Joseph E. Tillotson, Marcellus R. Clark and Kenneth Curtis, and a large number of friends and Saints. All enjoyed an excellent program and supper provided for the occasion.

The 22nd ult., the Relief Society of the West Hartlepool branch (Newcastle conference) gave a social. A program and games were enjoyed. There were in attendance many Saints and investigators and Elders John M. Jones, James L. Wheat and William A. Monson.

A farewell social was held at Accrington (Liverpool conference) Tuesday, the 23rd ult., in honor of Brother and Sister John Grimshaw who are leaving for Canada. A program was rendered and games were played.

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